The Magistrates Support & Burden: In a SERMON

Preached at the

LATE ELECTION OF THE LORD MAJOR

For the *Famous City of* London, *Sept.* 28. 1650

By JOHN CARDELL.

Exod. 18. 17. 18. 21.

And Moses Father in law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou and this People that is with thee: for this thing is too heavy for thee: Thou art not able to perform it thy self alone.

Moreover thou shalt provide out of all the People, able men, such as fear God, men of truth, hating Covetousness, and place such over them, to be Rulers of Thousands, and Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens.

Magistratus itaq; inductus est, ut leges quam diligentissime conserventur, sontes puniantur, & boni juventur ac foveantur: Et sane lex est mutus Magistratus, & vicissim Magistratus est lex animata & loquens. Pet. Martyr. in cap. 19. lib. Jud.

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of a

LORD MAJOR

For the

By John Carryl.

To the Right Honorable
Thomas Foot, Lord Major of the City of LONDON;
Thomas Andrews, Lord Major Elect:
AND
To the Right Worshipful, The *Aldermen*, and *Sheriffs* of the same City.

My Lords,

THE *following* Discourse *presents you, with the* Original Copy, *of a* compleat *and well Accomplished* Magistracy, *drawen first by* Moses, *somwhat more* imperfectly, *and afterwards corrected by* Jethro, *unto that* Exactness, *wherein it now lies before us, in those most* Antient *and Authentick Records,* The Holy Scriptures of God: *A Subject which had it been set out,* according *to merit of it, would have* fallen *before you, and entitled it self to you* deservedly, *who have both had the* Honor *to sit at the* Stern, *in the* Government *of this great* City, *and that have both* (*a*) done worthily. *A*

It a Ruth. 4. 11

It is not surely, *without a special* hand *both of* Power *and* Providence, *that your feet (my Lords) are still* standing *upon those* slippery places, *where so many have* caught fals: *However, That's* excellent *Counsel which the Apostle gives (and I* mention *it, not by way of* Charge, *or* Accusation, *but meerly by way of humble Admonition*) *b* Be not high-minded, but fear; *for,* Blessed is the man that feareth alway: But he that hardeneth his heart, shall fall into mischief, Prov. 28. 14. *The Fear of God lies in the middle of* Jethroes *qualifications, as the* Diamond *in the* Ring, *or the* Heart *in a mans* Body, *or as a* dram *of* Musk, *to perfume the whole* Box *of Ointment. And indeed, who among all the* People, *have more cause to* fear God *then* Magistrates? *since if they* fear *not him, they have* Nothing *else to fear, or so much as to* restrain *them from any thing that is evil: The* Psalmist *having let fall that high expression, concerning Rulers,* (I said ye are Gods) *he presently adds by way of* corrective, *for fear of the worst, c* But ye shall die like men, and fall like one of the Princes: *And if there were no other* motive

b Ro. 11. 20.

c Ps. 82. 6, 7. *Vita in summo, mors in imo.* Lactant.

tive *but this* (*my Lords*) *The* consideration *of your own* Mortality, *that should strongly* induce *and perswade you to* fear the Lord your God. *The Fear of* God *being the only* Antidote *against the Fear of* death: *He needs fear no* danger, *no* difficulty, *no* enemy, *no* death, *that does but* truly fear God.

But besides this, Consider *I beseech you*, *what* God *is now* about *to do*: *and for that*, consult *but your own* Experiences: *Seems he not to be in a way of* d staining the Pride of all outward glory? *Hath he not lately* answered us by e terrible things in Righteousness, and such as we looked not for? f Powring contempt upon Princes, *and upon great ones*, g Speaking to them in his wrath, and vexing them in his sore displeasure; *And the* h loftiness of man shall be bowed down, and the haughtiness of men made low, That the Lord alone may be exalted in this day; *And therefore*, *now saies the Psalmist*, *You that are* i Rulers, *and* Judges of the Earth, Be wise, Be instructed, Serve the Lord with Fear, Rejoyce with Trembling, Kiss the Son, lest he be angry, &c.

Opus Dei, in die suo.

d Isa. 23. 9.

e 64. 3.

f Job 12. 21.

g Psal. 2. 5.

h Isa. 2. 17.

i Ps. 2. 10, 11, 12.

Doubt-

Doubtless Christ is now upon his March, *towards the taking in of all* k Nations, *or at least*, some *of all Nations*, *and All that he meets with in his way*, *They must* (*who ever they be*) *either* bow before him, *or else be* Broken, *and* l dashed in pieces *by him*, like a Potters vessel: *And at* m *such a time as this*, *That God would give out abundance of* Wisdom *and* Courage, *Abundance of the* Fear of his Name, *Abundance* of Love to Truth and Peace, *Abundance* of Hatred and Indignation against Covetousness, (*n the root of all our evil*) *to all in Authority*) *That the* o Lord of Glory *would in a special manner thus cloth the* Governors *of this great* City, *with his own* Spirit, *unto a full* compliance *with* Christ, *in all the great* things *that he is now about to* bring *forth and Accomplish*; *This is the Prayer*, *my Lords*, *of*

k Rev. 11. 15
l Psal. 2. 9.
m Esth. 4. 14
n 1 Tim. 6. 10
o Jam. 2. 1.

Your Lordships most humble

and obliged Servant,

John Cardel.

THE MAGISTRATES Support *and* Burden.

Nnmb. 11. 16, 17.

And the Lord said unto Moses, *Gather unto me Seventy men of the Elders of Israel, whom thou knowest to be of the Elders of the People, and Officers over them: and bring them to the Tabernacle of the Congregation, that they may stand there with thee:*

And I will come down, and talk with thee there, and I will take of the Spirit which is upon thee, and will put it upon them, and they shall bear the Burden of the People with thee, that thou bear it not thy self alone.

IN the *former* part of this *Chapter*, you may see the Spirit of *Moses* (an *holy* and gracious *Governor*) extreamly *burdened* with the sinful *Provocations* of a discontented People; Although *the man* Moses *was*

Introduction.

The sins of the People a Burden to godly Governors.

very

very meek, above all the men which were upon the face of the earth, Numb. 12.3. yet the Peoples *frowardness* was too hard for his *meekness*; neither was he *able*, any *longer* to bear, the *weight* of that *Burden*, which their *iniquities* did inevitably cast upon him.

Peccata primæ magnitudinis, or the sins that lay so hard upon the Spirit of *Moses*, mentioned.

And among the *rest* of the *sins* of this *People*, that lay *so hard* upon the *spirit* of *Moses*, There are Two great *enormities*, or heynous *offences of the first magnitude*, expressly mentioned here in this Chapter: The First was, Their *complaining* of an hard *journey* in the *Wilderness*, without a *sufficient* Cause; *Complaints are never just, but when the Cause is just*; and that the *Cause* was not just here, the *effect* shews: For in the first Verse it is said, That *when the people complained, it displeased the Lord, and the Lord heard it, and the fire of the Lord burnt among them, and consumed them*: where ye have both the *Sin*, and the *Punishment*. The *Sin* was unjust *complaining*, or discontented *murmuring*, because of their long *travel* in the *wilderness*: And the *Punishment* was *consumption by fire*. The Anger of that *God* brake out upon them, who is [a] *A consuming fire*: and He was at that time, *A consuming fire* unto them.

Verse 1.

[a] Heb. 12.29.

And (loe) that *fire* was no sooner *quenched*, by the *Prayer* & *Intercession* of *Moses*, but *presently* there was *kindled* another fire. The fire of the *Lord* was no sooner *quenched* without, but the fire of *Lust* within, that *begins* to kindle the *second* time, and speedily *breaks* out into a *greater* flame of *discontent* & murmuring. At the 4th Verse, &c. *The mixt multitude which was among them fell a lusting, and the Children of Israel also wept again, & said, Who shall give*

And from Vers. 4. &c.

us flesh to eat? we remember the Fish which we did eat in Egipt freely, the Cucumbers, & the Melons, & the Leeks, and the Onions, and the Garlick, But now our soul is dried away, there is nothing at all besides this Manna before our eyes: That Manna which they speak so *slightly* of, and that they *undervalued* so much, in saying, [b] *We have Nothing but this Manna:* it was as *excellent* food as ever *men* were fed with: The Psalmist calls it Angels food, *man did eat Angels food,* Ps. 78. 25. If *Angels* would have been *fed,* they could not *have* had *daintier* food then that same *Manna* was, and yet they *wept throughout their families, every man in the door of his Tent,* and *shake* as if it had been *nothing* for God to rain *down* Manna from *Heaven,* in a *miraculous* manner upon them. Which *Repetition* of their former *transgression,* did exceeding *highly* provoke God, and *kindle* his anger greatly, *The Anger of the Lord was kindled* Before, at the first *onset* of their complaining and of their murmuring. But now at the 10th Verse of the Chapter, *The Anger of the Lord was kindled greatly,* says the text, *Moses also was displeased.* Verse 10.

[b] *Querumtur nihil præter Man oculis suis occurrere ac si in unius optimi cibi copia fastidium penuria esset.* Calv. in Loc.

And upon this *occasion* of their adding *sin to sin,* and *wrath to wrath,* does *Moses* begin to *plead* with God about the *Burden* that *was* upon him. From the 11th Verse, &c. *Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the Burden of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosome, as a nursing father beareth the sucking Child? I am not able* (says he) *to bear all this*

The pleading of *Moses* with God about the Burden that was upon him; from Vers. 11. &c.

people alone, because it is too heavy for me: And if thou deal thus with me, kill me, I pray thee out of hand, if I have found favour in thy sight, and let me not see my wretchedness. Which *Pleadings* of *Moses*, though they did *arise* from a *troubled* Spirit, or from a Spirit *overwhelmed* with *grief* and sorrow, for the *sins* of the *people*, and were [c] not without *some mixtures* of human frailty: yet God He *Hearkens and Hears*; and overlooking the *faylings* that *were* in it, He presently *signs* the Petition of his *servant*, & *grants* him what he *requested*: the thing that *Moses* desired *was*, That he might have some *Ease* in point of *Government*, and that the *whole Burden* of it, *might* not for the *future* lie upon *himself* alone: *That was the substance of his Request.* And this ye see is both *fully* and fairly *granted* unto him, in the *words* now read unto you: *And the Lord said unto* Moses, *Gather unto me Seventy men, &c.*

[c] Not without som mixtures of humane frailty, *Quod Mosi displicuit tanta perversitas sancti zeli, et laudo digni fuit, sed excessus pitio non caruit.* Idem.

The *Text* contains a new *Election* of Magistrates fo the *Common-wealth* of Israel, wherein ye have these *particulars* notable:

1 The *Persons* to be *Elected*, or Chosen.
2 The *Manner*, or Order of the *Election*.
3 The main *End*, or Purpose of *God* in it.

Text divided nto 3 Parts:

1. The Persons o be Elected, wo ways described, By heir Number nd Qualifications.

The *Persons* to be *Elected* or Chosen, are *described* Two wayes: 1 By their *Number*, *Seventy men*: 2ly By their *Qualifications*, *Elders of the people*, *and Officers over them*, in the *former* part; and such as as also had, *The Spirit of God upon them*, in the *latter* part of the text.

2. The māner of he Election.

Then the *Manner*, or Order, or *whole* Proceed of the *Election*, that *follows* in the *close* of the 16th and

and at the *beginning* of the 17th Verse, *Gather unto me* (saies God to *Moses*) such a *Number* of men, *whom* thou *knowest* to be men of *Gravity*, and men of *Experience*; *Elders of the people, and Officers over them, and bring them to the Tabernacle of the Congregation, and let them stand there with thee, and I will come down, and talk with thee there*; that is, I my *self* will be present at the *Election*, says *God*, and see to the *managing* of it in all *things*; according to the due Order.

3. The End of God in it.

And *then* in the 3d place, God *declares* his full *End* and Purpose, or he *opens* his whole *heart* unto *Moses* in the *Business*, which *comes* fully up to the *satisfaction* of Him in that which he *requested*. For saies he, *I will come down and talk with thee there*, where thou art apointed to stand with the Elders of the People, and the Officers over them; *and I will take of the Spirit which is upon thee, and put it upon them, & they shall bear the Burden of the people with thee, that thou bear it not thy self alone.*

I shall but *cursorily* run over the *former* parts of the *Text*, as *having* mine *Eye* chiefly *upon* that which *lies* at the *bottom* of it: *The Lord said unto* Moses, *Gather unto me Seventy men of the Elders of Israel*] Passing by the *Number Seventy*, as that which was not *intended* surely, to be *alwayes binding*, or perpetually *presidential* unto Posterity; that there should be *continually* such a *number as seventy* sitting upon the *Bench*, leaving that unto the *good will and pleasure of God*, in disposing it so at that time; and as not so *properly* belonging unto our *present* purpose: I shall *first* take *notice* of *something* by way

The Number Seventy not Binding.

The Rise of the first Doctrine, from the former part of the 16 Verse.

of *Observation*, from *the two former Qualifications* that lie *plainly* before us, in the 16th Verse; *Gather unto me* (sayes God to *Moses*) such a *Number* of men as are upon thy *certain knowledge*, *grave men*, *and experienced men*, *Elders of the People*, *and Officers over them*, and saies he, Let them *appear* with thy self at such *a place*, and there *receive* each of them *a Commission*, for *Places of Authority*; From whence I shall *commend* this *lesson* in the first *place* to you.

1 *Doct.*

That it is both an ancient and a laudable Custome, in all Elections unto Places of Authority, to have respect unto men of Gravity and Experience.

Ye see that *God Himself* does *clearly* give the *Precedency* unto such, *Unto the Elders of the People*, *and the Officers over them*, in this *Election* or choice of his own *making*: And great *Reason* there is for it, That *men of Gravity and Experience* should be *respected* and looked after, and that they *should* be preferred (*Cæteris paribus* especially) rather then *others*, unto Places of Authority.

Reasons for Gravity in Places of Authority.

1 Reas. First *because* of that *Honor* which is *due* unto the *Aged*, or unto the *Elders of the People*, even as they are *such*, and that *according* to all *Principles*, whether *Divine* or *Moral*, Not only [d] *Heathens*, and such as *were* meerly *guided*, by the *Twylight* of Nature, have *alwayes* held it *their duty* to give *respect* unto such; But even *God Himself* hath *clearly* taught us this *lesson*, Not only *from* his own *Example*, Being called in Scripture [e] *The ancient of Dayes*, Dan. 7. 9. But by a *positive* expres *Law* of his, *among* his own *People* the Jewes. The *Equity*, *Morality*, and *Ground* whereof is *still in full force*, among us *Christians*,

[d] *Apud Lacedæmonios ij qui amplissimum Magistratum gerunt ut sunt, sic etiam appellantur Senes.* Cicer. de Sen. [e] *Non quod Deum move lanuinum consenescat, sed quod non aliter, magis ad mores hominum accomodatè ejus æternitas declarari possit.* Mald. in loc.

Lev. 19.

Lev.19.32. *Thou shalt rise up Before the hoary head, and honor the face of the Old man, and fear thy God,* sayes *Moses* there: As if he should have said, This is no way *disonant* from, but very *consonant* or *agreeable* unto the *Principles* of Religion, the *Piety* of those that *do truly* fear God, *to rise up before the hoary head, and to Honor the face of the old man.*

Si quæratur quamobrem suspiciendi & reverendi sint senes? Resp. ob ipsam canitiem & numerosos annos, quod annosi tate Proprius ad Dei Imaginem accedunt, qui antiquum dierum appellatur. Cartw. in Prov.16.31.

Secondly, God he *threatens* it at *one time*, as a *sore judgment* upon *Eli*, *That there should not be* [f] *an old man in his house for ever*; And at *another time* He *promises* it as a great *Blessing* unto his People, *That there should not be* [g] *an Infant of dayes among them, nor an old man that had not filled his dayes.* 2 Reason. f 1 Sam.2.33 g Is.65.20.

Thirdly, That which *makes* a man to be a man, which is *Reason*, that *comes* not unto it's ἀκμὴν, or unto it's *full Perfection*. It *loses* not it's *verdure*, or it's *greenness*: Neither is the *rawness* of it *boyled* off, but by *Age*, and by *Experience*. 3 Reas. *Vid.* Aristot. Eth.lib.8.C.1.

Also in the 4th *place*, That which *makes* a man to be more then a man, *a Christian, a true Beleever, Religion* and *Age, Gravity* and *Sincerity*; They do *mutually* Help to *Grace* and *Adorn*, and *Beautifie* one another: *The hoary head is a Crown of Glory,* [h] *if it be found in the way of righteousness*, Prov.16.31. As the *way of Righteousness*, is an *Honor* unto *Age*, so *Age* is no *dishonor* unto the *way of Righteousness*, but a *good set-off* thereto; There is *hardly a more graceful sight in all the world, then to see an old man walking in his Integrity*, [i] Mnason *an old Disciple*: 'Tis like the *going of the* [k] *Heegoate before the rest of the flock*; that *Solomon* sayes is *comely*. 4 Reas. h *Cum invenitur in viâ justitiæ, tum duplicatur honos canitiei debitus.* Cartw. in loc. i Act. 21.16. k Prov.30.31.

5 Reas.

Fifthly, As *Gravity* and *Sincerity*, so *Gravity* and *Authority* do likewise *mutually* grace, or wel *become* one another. How *apt* are men to *slight Authority*, when it *falls* upon *those*, whose *years* are every way *incompetent* or *insuitable* thereunto? [l] *Let no man despise thy youth*, sayes *Paul* to *Timothy*, which *implyes* that men would be *ready* to do so, to *withhold* that *respect* which is *due* from the very *Calling* of the *Ministry*; yea, and upon the *same* Accompt, from the very *Calling* of *Magistracy* also, in *case* it should *alwayes descend* upon the yonger sort.

l 1 Tim. 4. 12

Sixthly, and Lastly; *God Himself* threatens it, not *only* as an *heavy Curse* upon a *Private* Family; but he *mentions* it as a *sore Judgment* upon a *People* in his own *Book*; when He *sayes*, That He would *take* away from them, the [m] *Prudent, and the Ancient. And* (sayes he) *I will give Children to be their Princes, and Babes shall rule over them: And the People shall be oppressed every one by another, and every one by his Neighbor; The Child shall behave himself Proudly against the Ancient, and the Base against the Honorable.*

m Is. 3. 2, 4, 5. *Maximus Respub. per adolescentes labefactas à senibus sustentatas & restitutas reperiet.* Cicer. ubi Supra.

Then *for* matter of *Experience* to give a *little* touch upon that also, *The Lord said unto* Moses, *Gather unto me Seventy men*, whom thou knowest to be, *The Elders of the People, and Officers over them*; that is, Men of *Experience*, as well as men of *Gravity*, such as have in some *measure* felt the *weight* of *Authority* already, and that do not come *rawly* to it, without any former *insight* into the *thing* it self: Doubtless *Experience* is alwayes a very *great* Help, in *things* that are, Either *Divine* or *Humane*. There

Men in Authority should be Experienced men, as well as Grave men.

Experience very Helpful to those that are in Authority.

is

is a Threefold *Advantage*, that *Experienced* men have over *others* that are of no Experience.

First, By *Experience*, a man *comes* to weigh his *wings* as it were, or to *feel* his own *strength*, and to [n] know or *understand* thereby, *Quid valeant humeri, Quid ferre recusant*; what his *shoulders* are *able*, or not Able to Bear.

The Benefits of Experience

[n] *Qui accipit gratiam, per quandam Experientiam dulcedinis novit se illam habere, quam non experitur ille qui non accipit.* Aquin. 1.2. Qu. 112. Act. 5.

Secondly, A man hath hereby an *Opportunity* administred of *discovering* his *Gifts*, and his *Parts*, His *Strength* and his *Faithfulness* unto others, that they may *accordingly* take *notice* of him, for one *Place* or another.

And then Thirdly, *Experience* will also shew a man his *failings*, and how to *rectifie* himself, how to *strayten* that, which *perhaps* he himself, and others too, have a long time *endeavoured* to make *exceeding* crooked.

This is *always* the fruit of *sanctified Experience*: It *shews* a man his own *weakness*: It lets *others* aswel as *himself* see, what *strength* he hath *received* from *God*; And it *may* at least *help*, to put a man upon the *Amendment*, of all his *former* failings: All and *each* of which *advantages*, are utterly *wanting*, to him that wants *Experience*.

A special Excellency in sanctified Experience.

But before I *leave* these *things*, that I have thus *briefly* hinted, about *Age*, and about *Experience*; I shall *here* put you in *some* certain *Cautions* concerning both, which *may*, and shall *serve*, as so many *Uses* of the Point.

Cautions about Gravity & Experience

First we *must* take heed, of *confining God*, unto Dayes and Years, any *otherwise*, then as he hath *confined* Himself. *Elihu* in *Job's Case* does *modestly*

1 *Caution.* God not to be confined unto days & years.

shew us the *vanity* of such *confinements*, Job, 32.7.9. His *words* are, *I said, Dayes should speak, and multitude of Yeares teach wisdom*: But sayes he, I do now in *Experience* find, That it *sometimes* falls out otherwise, *Since great men are not alwayes wise, neither do the Aged alwayes understand* [p] *Judgment*. Not alwayes, though many times they do.

Very *certain* it is, That *God* is, *Agens liberrimum*, The freest *Agent* of all other, and as he *can*, so he *does* sometimes *powre out* the *Gifts* and *Graces* of his *Spirit* more *plentifully* upon *some* in their *Youth*, then upon *others* of riper *years*, or of longer *standing* in the world. [p] Josiah *was but* 8 *years old, when he began to reign, and yet he did that which was Right in the sight of the Lord, and walked in the wayes of* David *his Father, and declined neither to the right hand, nor to the left*. And *among* all the *Kings* of *Israel* and *Judah*, none lived so *desired*, or died so *lamented* as that *man* did. The greatest [q] *mourning* that we reade of in *Scripture* was that of *Hadadrimmon in the valley of Megiddon*, for the death of good *Josiah*. I might also *mention* our own [r] *Edward* the Sixt, and *some others* that carried *themselves* very *Nobly* and *Honorably*, in the *Places* of Supream *Magistracy*, even in their *tender* years: But yet, Though the *wise* and the *holy* God be at *liberty*, and may *sometimes* vary from the *Rule* of outward *Gravity*, which he is no *way* tyed to: yet *we see* that for the most part he hath *respect* unto the *elder* sort, and that he *does* put this high *Honor* mostly *upon* them, to be his *own* Vicegerents, in *Places* of Authority.

But

The vanity of such confinements from Iob 32. 7 9. v.

o *Vera Dei & nostri cognitio, non est commune ætatis bonum, sed singulare Dei beneficium per communicationem Spiritus, sive in juvenibus, sive in senibus.* Jun. et Trem. in loc *Deus mentes magis comprobat quam ætatem.* vid. Collect. Aug. Marl. in 1 Tim. 4.12.

p 2 Chron. 34. 1, 2.

q Zach. 12. 10

Josiah but 8 years old whē he began to Reign.

r *Edward* the 6 of famous memory, but 9 years old whē he began to Reign. See Act. and Mon. de vit. *Edw.* 6.

But then it must be with this other *Caution* or *limitation*, That *Seniores* be *Saniores*, men of known Integrity in their wayes and walkings; and every way like, to be true and faithful, to the *Trust* repoſed in them; or elſe their *Places* do not *grace* them ſo much as they *diſgrace* their *Places*: *Grave* men muſt be *Good* men, or elſe they are not *fit* to be *Great* men, ſince *Nothing* caſts ſuch a *blemiſh* upon *Age*, or makes it ſo unfit for *Government* as *Sin* does; † The *hoary head is a Crown of glory, if it be found in the way of Righteouſneſs, but if it be found in the way of Unrighteouſneſs, then it loſes i'ts crown of glory*: As the *Beauty* of *Age* is *Holineſs*, ſo the *ſhame* of *Age* is *wickedneſs*. And therefore in that very *place*, where God makes ſo gratious and ſo pretious a *Promiſe* unto his *People*, about *filling* up their dayes, He ſtill leaves the *Curſe* upon the *Head* and *Heart* of the wicked, *Iſ.* 65. 19. 20. *I will* (ſayes he) *rejoyce in Jeruſalem, and joy in my People, and the voyce of weeping ſhall be no more heard in her, nor the voyce of crying. There ſhall be no more thence an Infant of dayes, nor an old man that hath not filled his dayes, for the Child ſhall die an hundred years old: But the Sinner being an hundred years old ſhall be accurſed*: that is, Though he *live* never ſo long, yet the *Curſe* that never *departs* from him, but *continues* and grows upon him ſtill more and more: And is it *poſſible* think ye, That he ſhould be a *Bleſſing* to a *City*, or a *Bleſſing* to a *Common-wealth*, that is really *Accurſed*, in all that he *puts his hand unto*? The undoubted *Portion* of every wicked man: *Deut.* 28. 20.

2 *Caution* *Seniores* muſt be *Saniores*, Grave ones Good ones, or elſe not fit to be Great ones.

Sin the greateſt Blemiſh unto Age.

† Prov. 16. 31. *Quam multi ſunt qui multos annos expetunt cum pace conjunctas? Sed quam pauci ſunt, qui hos quærunt in via juſtitiæ. Quærunt illos convictu, in Medicinâ in opibus, ſed ubi ſe obtrudunt illis præbent, in viâ juſtitiæ non quærunt.* Cartw. in loc.

Then for matter of *Experience*: Though it be *good*

Experience how far to be reſpected.

good to have a *Christian*, and a due *respect* unto that also; both unto *Age*, and unto *Experience*: yet I pray *take heed* of Idolizing either. Such and such have bin in *Office* a long *time* it may be, but *Quam bene se gesserint*, How have they *carried* themselves in their *Places*, or in their *Offices*? When do ye *mean* to make that *Enquiry*, and to Act *accordingly*? True it is that the *Apostle* tells us, and it *either* does (or *should* at least) hold *true* in *Temporals*, as well as in *Spirituals*: *They that have used the Office of a* [t] *Deacon well* (which was but a *lower Office* in the Church) *They* (sayes he) *Purchase to themselves a good degree, and great Boldness in the Faith, which is in Christ Jesus*: 1 Tim. 3. 13. It is the *Rule* that *Christ himself* goes by, and that *He himself* puts *down* for us to go by: [u] *He that is faithful in that which is least* (sayes he) *is faithful also in much. And he that is unjust in the least, is unjust also in much.* And according to this *Rule of Proportion*, does the *King of Saints* and *Nations*, either *lift* men up, or *cast* them down: As in the *Parable* of the Talents; [w] *Well done good and faithful servant, Thou hast been faithful in a few things, be thou Ruler over many things.* So he said to the *two first*, that had *improved* their *Talents*, and that in *experience* had been *found* faithful; but the *other* that upon *tryal*, had been *unfaithful*, and that had *Napkined* up his *Talent*, and made no good *improvement* at all of it. He was not to be *Credited*, or *trusted* any longer with it. And thus should you *deal* with your old *experienced* Officers, ye should either *Advance* or *Cashier*, *continue*, or *cast* them out, *according* to the *verdict* of Expe-

t *Diaconos ad fidelitatem in Ministerio suo cohortatur ab utili effectu quod eo modo bonum sibi gradum acquirant et multam libertatem, nempe apud Deum.* Piscat. in loc.

u Luk. 16. 10. *Hortatur suos Discipulos Christus, ut fideliter agentes in rebus parvis, se ad fidem in maximis rebus colendam assuefaciant.* Calv. in loc.

w Mat. 25. 21. *Adesdum ut fructum percipias benignitatis meæ, et reipsa sentias quam gratum sit mihi Officium tuum.* Bez. in loc.

Old Experienced Officers how to be dealt with.

Experience; according to that *faithfulness* or *unfaithfulness* that ye do *experimentally* find to be in them: If *experience* tell you, That *they* have been *faithful* in a *lower* Office, ye *may* the *better* trust *them* in an *higher*. But in *case* they *have* been *unfaithful* in a *lower*, do not ye lay a *temptation* before *them* in an *higher*, least ye both *deceive* your selves, and *destroy* them thereby.

But I proceed: It follows in the words —*And the Lord said unto* Moses, *Gather unto me Seventy men, &c. And bring them to the Tabernacle of the Congregation, and let them stand there with thee, and I will come down and talk with thee there.* This I call *Gods* own *disposing* or *managing* of the *Election* in *order* to his *own* Glory, and the *satisfaction* of his *servant* Moses; And from thence ye may observe further.

The Second part of the text containing Gods coming down to confer with *Moses* about the choice of new Magistrates.

2 *Doct.*

That in all Affairs of concernment especially, it's good to be there wayting upon our God, where he Himself is pleased, to come down, and talk with us.

Wait for me, sayes God to *Moses*, *at the Tabernacle of the Congregation*, with the *Elders of the People*, and the *Officers over them*, and *I will come down and talk with thee there*, and tell thee *what* thou shalt do; where I pray *Observe* the *great* and the *mighty* condescention *here* spoken of; for indeed there is *much*, yea, very *much* in it, *much more* then can be *mentioned*, That the *great* God of *Heaven* and *Earth* should x *stoop* so low, or *condescend* so far, to any of his *poor* Creatures, as to say, Wait for me at such a Place, *and I will come down and talk with thee there.*

Note.
x *Malumus Deum ad nos huc in terram descendere, quam ad illum in cælum assurgere.* Camer. conc. 2. in cap. 6. Joan.

But ye will *peradventure* say, That this was *indeed*

a *priviledge* that *Moses* enjoyed; *with him the Lord spake mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord did he behold,*

Quest. *But is there any such* priviledge *as this* extant *among* Beleevers *now?*

Answ. To that I *Answer*, Yes, *doubtless* God hath *his times* of *coming down*, and his *wayes of talking* with his own *People* still, The *priviledges* of the *Beleever* are no way *straytened* or *diminished*, but rather *increased* exceedingly since the *coming* of Christ, and there is *a Tabernacle still*, as well as in the *dayes of Moses*; [z] *Behold the Tabernacle of God is with men, & he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* And whersoever this *Tabernacle* is seated and *placed*; that is, *Wheresoever* there are *Churches* Constituted, and *Ordinances* Dispensed, according to the *mind* of Christ, do but *wait* for the *appearances* of God in such *places*, and then *undoubtedly*, he will at one time or other *come down and talk with you there.* But I said, *It's good* (in all *Affaires* of *Concernment* especially) to be there *waiting upon our God, where he does vouchsafe to come down and talk with us:* And surely so it is. *It's good* to be there in 3 *Respects:*

1. In regard of *God.*
2. In regard of *your selves.*
3. In regard of *others.*

First, In regard of *God himself*, it's good to be there *waiting* where he does vouchsafe to *come down and talk with us*; This *argning*, both *greatness* of *Wisdom*, and *greatness* of *Power*, and *greatness* of *Love* on Gods part. 1 It

y Numb. 12. 8

z Rev. 21. 3. *Indicat manifestationem divinæ gloriæ non plenam adhuc futuram, quali fruentur sancti post ultimum judicium, optimum est Tabernaculum peregrinantis Ecclesiæ, non illi quæ consequuta est fixam sedem in suâ patriâ.* Brightm. in loc.

In 3 respects it's good to wait where God vouchsafes to come down and talk with us.

1. In regard of God, who does thereby discover

1. Greatness of Wisdom.

1 It *Argues greatness of wisdom*, that God is pleased at any time *to come down and talk with us*: God never *speaks* to the *hearts* of his *People*, or he never *brings* any *savory* message *home* to their *Spirits*, but he does alwayes *manage* it, in the *exactest way of wisdom*: Men are apt to speak [a] *vainly*, and [b] *foolishly*, and [c] *rashly*, and [d] *unadvisedly with their lips*, if not *worse* then so; there is *frequently* very little, or none of the [e] *salt of discretion mingled*, with any of their *words*, or with any of their *speeches*. But whensoever the *wise God comes down to talk with us*, there is alwayes a *fulness of wisdom* in that which he *delivers*; and there is not so much as any *shadow of Vanity*, or any *appearance of Iniquity*, in any thing that he sayes.

a Psal. 41. 6.
b Prov. 15. 2.
c Eccles. 5. 2.
d Psal. 106. 33.
e Col. 4. 6.

2. Greatness of Power.

2ly. It Argues *Greatness of Power* also, as well as *Greatness of Wisdom*, That God is pleased at any time to *come down and talk with us*: God never speaks to the *hearts* of his *People*, one way or another, but when his *words* are managed with a *great deal* of Authority and Power. [f] *He taught them as one having Authority*, sayes the Text of Christ, *and not as the Scribes*: Men speak *weakly*, and *faintly*, and *coldly* to one another; there is little or no *strength* in that which they *themselves* deliver: *Their words are but wind*, as we say; but when God *comes* to speak in them, or to speak by them, when he comes [g] *to ride upon the wings of that wind*, & to make out *spiritual* [h] *demonstrations* of his own *Almighty Power* in the way of an *Ordinance*: Then there is such a *fulness of strength* discovered, that there can be no *resisting* of it; Then tis *the*

f Mat. 7. 29.
g Psal. 18. 10.
h 1 Cor. 2. 4.
i 1 Pet. 1. 23.
Constat immor-
tale esse quod
Dei est, homini
quod caducum
Ambros. de
Fil. Dr. in c. 8

immortal seed of the word, and that which never fades away: Then vain *Imaginations*, and unclean *Affections*, and proud *Lusts*, and corupt *Reasonings* must al come down, and *every* [k] *thought be captivated to the obedience of Jesus Christ.*

2 Cor. 10. 5.

3. Greatness of Love. Gen. 3. 8. *Ad ventum di-i, forsan autem ic non tam ve-emens ventus uit* Eliæ *visio-e, sed lenior et lacidior quæ-am aura nè ve-ementior alio-ui ventus eos tis conscientiâ ccati conster-atos vehemen-ùs terreret.* Mercer. in loc Isa. 4011. *Mansue tudinem & misericordiam Christi describit.* Vatab. hic. *n* Mat. 12. 20.

3ly. This Argues *Greatness of Love* also, that *God* is pleased at any time *to come down and talk with us.* God never *speaks*, but very *lovingly*, to the *hearts* of his People, and not so *hastily* as men use to do in their *angry* fits and moods: He appeared unto *Adam* not in the *heat*, but in the [l] *cool of the day:* He was not in the *wind*, nor in the *earthquake*, nor in the *fire*, but in the *small still-voice*, in the Vision of *Elijah:* *He* [m] *shall feed his flock like a Shepheard*, says the Prophet, *He shall gather the Lambs with his arm, and carry them in his bosom, and gently lead those that are with yong:* *A* [n] *bruised Reed shall he not break, nor quench the smoaking flax, until he send forth Judgment unto victory.* Thus *in regard of God* it's good.

2 In regard of ur selves. Job, 31. 28. *uid mirum si feriorib us & eterioribus ntentus non sit, i citra sum-um & opti-um quiescere n potest?* ern. Tract. Dilig. Deo g. 950.

Secondly, *In regard of your selves* it's also good, to be there *wayting* upon your *God*, where he does vouchsafe *to come down and talk with you:* For otherwise, when ye are in some *great distress* at any time, and when all the *creatures* are mute and silent about you, and have not *a word to say*, either for the *supporting*, or for the *directing*, or for the *comforting* of you: What would ye do at *such a time*, if [o] the *God that is above* should not *come down and talk with you?* Alas, the *necessities*, the *inward necessities* of the Soul and *Spirit* are *variously* such,

and

and very *frequently* such, that if there should be p *silence in heaven but one half hour* beyond the *appointed* time, *unbelief* would utterly be too hard for *faith*, and *despair* too hard for *hope*: And how uncomfortable a *condition* that poor *creature* is left in, that is both *faithless* and *hopeless*, that no man can tell you: for it is the very *Abstract* of all the *Creatures* misery, to have no *Faith*, nor no *Hope* in God: *Despair is Hell it self.*

p Rev. 8. 1.

3ly. *In regard of others*, It's good to be there *waiting* where our God *vouchsafes* to *come down and talk with us*: That when at any *time*, any of you have been *spoken* to, and *received* Consolation, ye may go and *bear forth this precious seed*, and be a means to *encourage* others to *wait* upon God, as you *have done*, that they may *also* in due time *partake* of the same *refreshments* with you: God many times makes the *hearts* of his People to be not only *Cisterns*, but *Conduits* of Consolation: *Blessed be God*, sayes the Apostle, *who* q *comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God*: 2 Cor. 1. 3, 4. Thus ye see how good it is every way, Both in regard of Himself, Our selves, and Others, to be there wayting upon our God, where he does vouchsafe to come down and talk with us. The Uses of this follow; and

3. In regard of others.

q *Apostolicam dignitatem declarat, ostendens quod solatio refectus, ac respiratione refocillatus, non se supinat otioque dat, quemadmodum nos, sed huc potius intendit studium, ut alios ungat, corroborat, atque erigat.* Chrys. in loc.

First, *Since* it is thus Profitable or *Advantagious* for us to do so; let us *therefore* observe, yea let us take *special* notice of, the *Times*, & the *Places*: The times *when*, and the places *where*, our *God* is pleased to

1 *Use.*

come down and talk with us: And *surely* look whersoever the *Tabernacle* of God is *fixed* among *men*, that is, Look *where* he doth *dispence* his *ordinances* unto his *People*, in a pure *Gospel-way*, there he hath *promised*, and there he does *vouchsafe* to come down and *talk* with them. There is the [r] *Ground and Pillar of Truth*; and there is *the* [s] *language of the Holy Ghost*; and there is *the* [t] *mind of Christ*.

r 1 Tim. 3. 15
s 1 Cor. 2. 13.
t 16.

Officium est Ecclesiæ sustentare atque suffulcire veritatem suo ministerio, et correspectu columna veritatis appellatur. Davenant. Disp. de Jud. et Nor. Fid. Cap. 18. vid. Whitaker de Author. S. Script. Tom. 2. Oper. lib. 1. Cap. 3. Pag. 46. Col. 1.

2 *Use.*

Secondly, Make it your *humble* request unto God, That He would [u] *fill the Tabernacle* with his own *presence* continually; That he would not *leave* you without his *Company*, at any of your [w] *solemn meetings*; for otherwise, though *never* so many *meet*, yet *if He* be not there, the *benefit* of the Meeting is lost: Better be [x] *with two or three*, where He is *present*, then in *never* so great a *crowd*, where He is *absent*: Therefore, I say, beg his Presence, [y] *seek his face continually*, [z] *strive with him in Prayer*; That he would not *leave* you to the bare [a] *letter of the Word*, or to the outward *presence* of an *Ordinance*, but that he *would* thereby, and therein, upon all occasions *come down and talk with your souls*, and tell you [b] *what ye should do*.

u Exod. 40. 34
w Is. 1. 13.
x Mat. 18. 20.
y Psal. 105. 4.
z 2 Cor. 3. 6.
a Rom. 15. 30
b Act. 9. 6.

3 *Use.*

Thirdly, When *God* does *talk* with you, or *when* he does at any time *speak* to you, be *sure* to mind *what He says*; do not *neglect*, or slight this great *Condescension*: There is (as you have heard) much of the *Wisdom* of God, and much of the *Power* of God, and much of the *Love* of God to be

seen

seen in all that he *sayes* to you, and therfore do not *undervalue* it, or *play* with it, or *look upon it as a vain thing, for it is your life as* Moses *tells you*; and *Christ* He seconds *Moses* in that, The *words that I speak unto you, They are Spirit, and They are Life*, sayes he, *Joh.* 6. 63.

c Deut. 32. 4.

Fourthly, Make it *appear* by this, That all the *Teachings*, and all the *Talkings* of God with you, are not in *vain* to you, by your *walking* suitably and *answerably* thereunto: Take heed of drowning all the great *Gifts* that are now *vouchsafed* unto you in the [d] *dead sea of unfruitfulness*: There are hardly any *People* under *Heaven*, that *trade* more in *Ordinances*, then you do; ye are very *frequently* at those *Performances*, wherein *God* does *appear*, and shew *Himself*; your feet stand often, in the *Tabernacle of the Congregation*, and ye do *pretend*, at least, unto a *desire*, That *God would come down, and talk with you there*: And therefore when he *does so*, when he does *come down and talk with you*, be sure to [e] *deliver* up *your selves*, unto that which *he delivers*, as a People that are *willing* to be *taught of God*, and let both Heart and Life *savour* of that which He sayes to you: [f] *Be doers of the Word* (as *James* sayes) *and not Hearers only, deceiving your own selves.*

4 *Use.*

d *Homo qui naturæ donum mum animæ, rationis bene fic um, excellentiam sensûs, juc cium mentis, artis industria culturæ bonum, persteriles e que inopes actus revertit, occ pat, mergit, auctori fructu cultori gratiam negat, sicut a bor è terrâ, sic iste è vitâ mo tur excidi.* P. Chrys. Ser. 10

e Rom. 6. 17.

e εἰς ὃν παρεδόθητε τύπον δ *doctrinæ. That form of Doctri whereunto ye were deliver vid. Bez. hic.*

f Jam. 1. 22.

Vult Apostolus ut non tanti simus auditores Sermonis, s etiam effectores, hoc est tales, quibus sermo qui inseritur dices agat; quod fit dum fi ex verbo concipitur, et obe entia nostra testatur fidem. Heming. in loc.

Especially, *when* ye are *met* (as now) *about* any Business of *Concernment*, and the *Lord* shall then *please* to *come down and talk with you*, and cast in

A word in eason not to e neglected, being like pples of gold pictures in lver, grateful nd delightful rov. 25. 11. *erbum secun- um suos modos u commodè ictum nihil a- ud est, quam ntentia in se bona observatis locorum, temporum, & personorum circumstantiis, prolata.* artwr. hic.

in [g] a *word in season*; when ye *come and sit before your God*, for a word of *Counsel*, and He is *pleased* to come in with a word of *Counsel*, according to your *desires*, and according to your *expectations*: Now take heed of *resisting* or *rejecting*, and be *sure* to *close* in with that *word*, that so what ye *do* may *appear* to have been done in *sincerity*, and not in *hypocrisie*; and so I shall now *fall* upon that in the *rear* of the *words* which does *principally* concern the *purpose* of our present meeting.

The third art of the Text opened.

2 Kin. 2. 15 *Seponam de piritu qui est per te, Spiritu ta gratiæ: non ideo minus berei* Moses, *d ut illi tan- um haberent de piritu Dei, uantum ad- ensurus ipsis at Deus voca- onis auctor, ut Mosi adju- ento essent.* in. et Trem. loc. ee *Ainsw.* nnot. upon e place. 1 Cor. 12. 4

—— *I will come down, and talk with thee there, sayes God to* Moses, *and I will take of the Spirit which is upon thee, and will put it upon them, &c.* By the *Spirit* here, we must understand *the Spirit of Government*; And sayes *God* to *Moses*, I will *take of* that *Spirit*, or I will *divide* that *Spirit*, or I will *encrease* and multiply that *Spirit*, that is now upon thee, upon these *seventy* men: The very same *Spirit of Government* that is now upon thee, sayes *God*, it shall rest upon them, even as [h] the *Spirit of* Elijah *rested upon* Elisha; [i] Not that *Moses* himself was to be *unspirited*, or *dispirited*, or *uncloathed*, or *unpossessed* of the *Spirit*, that's not the *meaning* of it neither, But says *God*, the same *Spirit* that has [k] *diversities of gifts* in it, It shal be *diversly* shared amongst you al, that are to be the *Governors* of my *People*, According to the *several* Exigencies, or *Necessities* of your *Places*: And saies he, Having thus *fitted* and *prepared* these men, By putting *my Spirit of Government* upon them,

They

They shall then *bear the Burden of the People with thee, that thou bear it not thy self alone.* From *whence* I shall further *commend* these two other Notes, or *Observations* to you, which I shall *entreat* you to take *special* Notice of. The First this,

That the Burden of the People lies upon the Magistrates. They shall bear the Burden of the People with thee.

The Second this,

That no man is any way fit or able to bear this Burden, but he that hath a Spirit of Government graciously conferred upon him.

To begin first, with the former of these, Namely this,

That the Burden of the People lies upon the Magistrates.

For the *opening* of this, you may please to *observe*, That the *Burden* of the *People* is in 4. *Respects* incumbent, or *lying* upon the Magistrates.

1 The *Burden* of the *Peoples* Sins.

2 The *Burden* of the *Peoples* Sorrows, or Sufferings.

3 The *Burden* of the *Peoples* Rights, or Priviledges. And,

4 The *Burden* of the *Peoples* Discontents.

First, The *Burden* of the *Peoples* Sins, that's *incumbent*, or lying upon the *Magistrate* more waies then one; For sometimes *Magistrates* are the *Causes*, of the *Sins* of the *People*, being like unto [1] *Jeroboam the son of* Nebat, *who made Israel to sin.*

There are *several waies* whereby *Rulers* may be *guilty* of the *Sins* of the Sins of the *People*, Either

Two other Doctrines from this latter part of the Text.

1 *Doct.*

The Burden of the People in 4 respects upon the Magistrates.

1.

The Burden of the people sins.

[1] 1 Kin. 10. 2

Rulers guilty of the sins of the People several wayes.

By [m] *commanding*, or, By [n] *countenancing*, or, By [o] *conniving*, or, By [p] *not restraining* the *sins* of the *People*: And in such *Cases* as these, If *Magistrates* will make *Rods* for their own *Backs*, or lay *Snares* for their own *Feet* to be taken in, Then *nothing* in the world more *righteous*, or [q] *equal*, then that they *themselves* should bear the *greatest* weight, of their own *procured* Burdens.

Or, *suppose* on the other side, That the *Magistrate* be like [r] *Josiah*, of a *tender heart*, or of a *melting disposition*, and no way so much as *accessory* to the sins of the *People*, but one that would fain have all things *rightly* and *duely* administred, yet this will *trouble* Him never the *less*, but *burden* him so much the *more*, to see how *hard* a matter it is, to *reduce* a *rebellious*, or to bring a *gain-saying People* into any *good* order; as ye know what a *burden* it was unto [s] *Lot*, and how *his righteous soul was vexed*, and grieved *from day to day*, to see and observe the *unclean conversation*, of those lewd and wicked *Sodomites*, among whom he lived. And [t] *woe is me* saies *David*, *that I sojourn in Mesech, that I dwel in the tents of Kedar*, intimating that the *lewdness* of those places, was a very great *burden* unto his *spirit* also.

Secondly, *The Burden of the Peoples Sorrows, or Sufferings*, that also lies upon the *Magistrate*: Magistrates ye know are called *Patres Patriæ*, * Fathers of their Country; And can a *tender-hearted* Father see any of his *Children* lie groaning under *heavy Burdens*, and not do whatever in him lies *to ease their shoulders of those Burdens?* How sad was the fruit of *Rehoboams* refusing to *hearken* unto the

[m] 1 Sam 22.18
[n] 2 Chr. 19.2
[o] 1 King. 1.6
[p] 1 Sam. 3.13.
[q] ----- *Non est ex æquior ulla Quàm necii Artifices Arte perire suâ.*

[r] 2 Ch. 34.37

[s] 2 Pet. 2.7, 8.
[t] Psal. 120.5
* *exilii sui incommoditate, et molestiâ queritur* David, *quam ex communicatione talium barbarorum & malitiosorum omnium quotidiè experiebatur.* Muscul. in loc.

2. The Burden of the peoples sorrows or sufferings.
* *Senatum nonnunquam dedit vetus illa Romulea Parentum appellatio.* Quinctil. orat. lib. 1. Cap. 6.

the *People*, when they came in a fair *Petitioning way* unto him, to ease them of their Burdens? [u] *Thy Father made our yoke grievous*, say they; *now therfore make thou the grievous service of thy Father, and his heavie yoke, which he put upon us, lighter, and we will serve thee.* No saies he, [w] *My little finger shall be thicker than my Fathers loins; my Father made your yoke heavy, but I will add thereto: my Father chastised you with whips, but I will chastise you with Scorpions.* Hereupon the People *depart* in a mighty *discontent*, and resolve to have no more to do with *Rehoboam*, nor with his *Government* neither; [x] *What Portion have we in* David? say they, *neither have we inheritance in the son of* Jesse, *every man to your tents ô Israel, and let* David *see to his own house*: And not only *there*, or at that *time*, but at *other* times, and in *other* places also, * Oh! the woful *Contentions*, and bloody *Breaches*, that have heretofore fallen out between *Governors* and *Governed*, when *heavy burdens* have been either *imposed*, or *continued*, without a *sufficient* cause! [y] How many Iron yokes of *Oppression* hath God already freed the *People* of *this Nation* from, through a *vast expence* of *Blood* and *Treasure*? And as for those other *Burdens* and *Impositions* that som *amongst us* do so much complain of, Truly for what I know, They *might All* have been *removed* by this time, Had we not either *drawn*, or *continued* them upon our *selves*, by our own [z] *unthankfulness*, and *Disobedience*, and unworthy *walkings* one towards another.

Magistratus in moribus debet se gerere ut fratrem reliquorum, in officio ut Patrem. Amesius de con. lib. 5. cap. 25.

[u] The peoples Petition to *Rehoboam*, 1 King. 12. 4.

[w] His Answer vers. 10. 11. compared with 2 Chron. 10. 14.

[x] Their Resolution, v. 16. of both Chapters.

* Most of the Civil Wars that ever were in the world have had their Rise from hence.

[y] Gods goodness and severity towards England.

[z] What hinders our present prosperity. Love would soon heal all our Breaches, and ease us of all our Taxes.

Thirdly, The *Burden of the Peoples Rights or Priviledges*, that also lies upon the *Magistrate*: I do

3. The Burden of the peoples Rights, or Priviledges.

not say, That the *Rights* and *Priviledges* of the *People*, are a *Burden* in themselves, or A *Burden* unto them; But this I *may*, and *do* say, That the care of *upholding* and *maintaining*, The care of *vindicating* & *encreasing*, al the several *Rights* & *Priviledges* of the *People*; That must needs be a *Burden* to any *man*, or *men*, that shall *conscientiously* undertake the work, and go *through* with it accordingly: Especially in **corrupt times*, when things are *mightily* out of frame and order, They that shall *industriously* set upon, and *accordingly* prosecute this *service*, The *upholding* of that which is *present*, the *vindication* of that which is *stollen*, or taken away, The *encreasing*, or adding of that which is *wanting* in point of *Right* or *Priviledge*, They shall find it to be one of the hardest pieces of work that ever men *enterprized*, and that which will prove a *Burden* too *heavy* for them, If the Lord *Himself* do not *mightily* assist, or *wonderfully* come in to help: And yet this *Magistrates* should, and are bound to do, *Virtute Officij*, by vertue of their Office; For as [a] *Paul* had upon him, *the care of all the Churches*: so have *Magistrates* upon them *the care of all the People*, to see that [b] *Justice* be done *impartially* for them, & *without respect of persons*, and that Nothing be *withheld* from any one that of *right* belongs unto him, either for *fear*, or *favour*, or upon any other *terms* whatsoever.

* .... *Serò medicina paratur Cùm mala per longas invaluêre moras.*

a 2 Cor. 11. 28

b *In istos fines incumbit Magistratui singulari cura legum & judiciorum, ut cum omni justitia & æquitate, tam constituantur, quàm executionis mandentur.* Amel. ubi supra.

4. The Burden of the peoples Discontents.

Fourthly, The *Burden of the Peoples Discontents*, that also lies upon the *Magistrate*: If ye reade over several *Chapters* in the Books of *Exodus*, and *Numbers*, and there view the *Passage* of the Chil-

dren of *Israel*, from *Egipt* into *Canaan*, you shall *find* that nothing all along, was such a *Burden* to *Moses* and *Aaron*, or such an *affliction* to them, as the *Discontents* of the *People*: True it is, that the *wants* of the *People* were *exceeding* great and many, (& yet no *other* then such, as the wise *God* thought fit to *exercise* them by) sometimes they wanted *Bread*, and sometimes they wanted *Water*, and sometimes they wanted [c] *Faith*, and that was the *worst want* of all: And in the midst of al the *straits* that they were under *hereby*, instead of *complaining* of *themselves*, and of their own *unworthiness*, and *unbelief*, and undue *provocations*, They would still be *murmuring*, and complaining against *Moses*, and against *Aaron*, as if they had been the *Causes*, of all their present sufferings. A remarkable *instance* of this their *unjust* and injurious *dealing*, ye have not *only* here in the 11th Chapter, and again in the 16th Chapter of this Book of *Numbers*, in the matter of *Korah*, and his *Company*, But more *especially* in the 14th Chapter of the same Book, where when the *false* Spyes had *brought* them news of *Gyants*, *and sons of* Anak, in the land of *Canaan*, that would in all *likelihood* be too hard for them, and that might *peradventure* come upon them, and kill them, *Numb.* 14. 2. It is there said, That *all the Children of Israel murmured against* Moses & Aaron: *and the whole Congregation said unto them, Would God we had died in the Land of* Egipt, *or would God we had died in this Wilderness: And wherefore hath the Lord brought us into this Land to fall by the Sword, that our Wives and our Children should be a prey? Were it not*

[c] Want of Faith the greatest want. See for this *Iob.* 13. 15. Ps. 27. 13. Luk. 22. 32. Joh. 3. 36. other wants never pinch us till our Faith fails us. *Fides famem non timet.* Hier. If you take away my meat, God wil take away my hunger, said the Martyr.

Instances of the Peoples Burdening *Moses* & *Aaron* with their murmurings in the 11. 14. & 16. Chap. of this Book of *Numbers*.

A special Instance of their doing so, in *Numb.* 14. vers. 2. &c.

better for us, to return into Egipt? And they said one to another, Let us make a Captain, and let us return into Egipt. And albeit [d] *Moses* and *Aaron* fell upon their *faces* before them, and *intreated* them to be *quiet*, and not thus *male-content* or unruly; And withal, though [e] *Caleb* and *Joshua* (the two *good* Spyes) came in to their *assistance*, and did all that *ever* they could, to *perswade* them, yet all would not do, but sayes the Text, All the *Congregation bade stone them with stones, at the* 10th *Verse of that Chapter.* Thus ye see, in what *Respects*, the *Burden* of the *People*, lies upon the *Magistrates*.

d Vers. 5.

e vers. 6, 7, 8, 9

Non persuadebit etiam si persuaserit. Verse 10.

In the next place I am to shew you,

2 *Doct.*

That no man is any way fit, or able to bear this Burden, but he that hath a Spirit of Government graciously conferred upon him.

Opened in the Resol. of two Queries.

For the *Opening* of this, Two *things* to be *inquired*; 1. Wherein the *Spirit* of *Government* lies? 2ly. Why no *man* is any way fit or *able*, to bear the *Burdens* of the *People*, in all the *particulars* mentioned, but he that hath such a *Spirit* graciously *conferred* upon him, or *vouchsafed* unto him?

1. *Qu.*

To the *former* Question, Wherein the *Spirit* of *Government* lies? I *Answer* thus, Such a *Spirit* includes these *ensuing* Qualifications:

Answ. A Spirit of Government includes

1

A Spirit of wisdom and understanding

First, A *Spirit* of *wisdom* and *understanding*: of all other men, *Magistrates* had need to be *wise* men, yea [f] filled with the Spirit of wisdom and understanding; *wise as* [g] *Angels of light, to discern between good and evil*, between *Party* and *Party*, between *Cause* and *Cause*, between that which is *Righteous*, and *Just*, and *Good*, and that which only *appears* to be so.

f Col. 1. 9.

g 2 Sam. 14. 17

Their

Their *Wisdom* lies more *especially* in 3. Things;

1 In the *knowledge* of the *Rule*, of all *Equity* and *Justice*.
2 In *Applying* Things, to that *Rule*.
3 In *making* out, a Right *Sentence* or Judgment from that *Application*: In each of which *particulars*, the *Magistrate* is to be *marveilous* exact, and careful.

The Magistrats wildom in 3. Things

First, In the *knowledge* of his *Rule*, which is the *Law* of [b] *God* and *men*, that he must be well *versed* in, and know the whole *compass* of it, that so he may not *stagger*, or be to seek, but *understand* fully and *clearly*, what he *may do*, or what he *may not do* in any *Case* that is brought before him.

1
In the knowledge of his Rule.
b Deut. 17. 18 19

2ly. In *Applying* things to the *Rule*, He should *always* express both a great deal of *Tenderness*, and a great deal of *Faithfulness*.

2
In applying things to the Rule.

First, A great deal of *Tenderness*, not putting the *worst*, but rather the *best* interpretation upon things, *Especially* where there is but any *hope* of reclaiming the *Offender*, in a *fair*, and *gentle*, and *mild* way of Proceeding.

1 with Tenderness, *Summum jus. Summa injuria*

But withal, as a great deal of *Tenderness* is to be used, so asmuch *Faithfulness*, that neither the *Majesty* of the *Rule*, nor yet the *Authority* of him that *Judges* by it, may be any way *wronged*, or prejudiced thereby.

2 with Faithfulness.

And then in *making* out a right *Sentence* or Judgment, from such an *Application*, There must be always great store of *wariness* and *circumspection* used: The *hand* must be *steady* of it self, and there must be *Nothing* to jogge it: All *things* are

3
In making out a right Sentence or Judgment from that Application.

to be so *carried* with so much *clearness*, in the *making* up of any *Business*, that there may be no just *complaining* afterward, that every *thing* was not *exactly* scanned, or not duly enough *considered* of, before the *Sentence* passed: These things are so *Essential* to a *Magistrate*, in *matters* of the greatest *moment*, that the *Omission* of any one of them *cannot* but produce, a world of *inconveniences*, reflecting very much *dishonor*, even upon the *Office* it self: So that, This is one main *Support*, under all the former *Burdens*, A Spirit of Wisdom and Understanding.

1 Support

2 A Spirit of Courage and of might.

Secondly, A *Spirit* of *Courage*, and of *Might*, that's also very *requisite* in a *Magistrate*, That He *should* not be of a soft *effeminate* disposition, but of an *undaunted* Spirit, full of Courage, and Resolution, [i] *strong in the Lord, and in the power of his might:* otherwise how shall he be *Able* to hold up his *head* against both *Wind* and *Water*, against all the whole *torrent* of Vice, and *current* of Prophanness, that he *shall* be sure to *meet* with, and that he *must* oppose and *cross*, in case he would be Faithfull: How much [k] *fortitude*, and *valour*, and *magnanimity* ought He to be *Possessed* of, that shal *turn the* [l] *wheel over the wicked* impartially, and *Pluck the Prey out of the Lions mouth*, & rescue the [n] *Oppressed*, from the *man that is too mighty* for him? That shall *neglect* the *fawns*, and the *fawns*, *reject* the

i Ephes 6.10. *Ille enim fortis est qui non in se, sed in Deo fortis est.* Aug. Enar. in Ps. 33

k *Fortitudo togata, est quâ non tantum in aegritudine et morbis, in tempestate maris, in Sylvis & incursu latronum, sed etiam in ferendis injuriis quibus nos adversarij afficere conantur, aut afficiunt, illisque non privatâ vindictâ, sed auxilio legum depellendis, animi firmitatem deliberatam retinemus.* Polan. Syntag. Theol. lib. 10. cap. 19. l Prov. 20. 26. m Job. 29. 17. n Isa. 1. 17.

letters

letters and the *suits*, of this man *Rich*, and that man *Great*, and t'other man his *Friend*, that He may do *Justice* in his place? He that is *sure* to go into the *Field*, and to *enter* the Lists, with the *strongest*, and the *stoutest*, and the *subtlest* Adversaries, that ever *flesh* and *blood* brought forth, shall he be a *Coward*? He that shall ° *quit himself like a man*, in such a *service*, Had he not need to be *an able man*? which was the first, and prime *Qualification* in *Jethroes* Advice to *Moses*, Exod. 18.21. The *Burden* of the *work* is to *heavy* for thee, sayes he to *Moses*, and ᵖ *thou art not able to perform it thy self alone.* Thou shalt therefore *provide* for thine Assistance out of all the People, *Able men*, אנשי חיל. *viros virtutis*, as *Montanus* turns it, men of a *David-like*, or of a *Sampson-like* Spirit, in the *Cause* of God, and of all his *Faithful* people, That's a 2d *Support*, under all the former *Burdens*, A Spirit of Courage, and of Might.

° 1 Cor. 16.13

ᵖ Exo. 18.18.

Vid. Montan. *vers. hic.*

2 Support.

Thirdly, A *Spirit* of the *fear* of the *Lord*, that's also very *requisite* in a *Magistrate*; *He that Ruleth over men must be just, Ruling in the fear of God*, sayes *David*, 2 *Sam.* 23. 3. *Moreover thou shalt provide out of all the People, Able men, and such as Fear God*, sayes *Jethro* to *Moses*, *Exod.* 18.21. Such as *fear* God, not with a *slavish*, but with a *filial*, not with a *vitious*, but with a *gracious* fear: In short take it thus; The *Consideration* of his Presence, who is ᵠ *King of Kings, & Lord of Lords, the great & the only Potentate*,

3 A Spirit of the Fear of the Lord.

Quid est quæso Sapientia Christiani? Quid nisi Timor, et Amor Christi? Salvian. ad Eccles. Cathol. Lib. 4. *Fides facit formidinem, formido facit solicitudinem, solicitudo facit perseverantiam.* Tertul. contr. Marcion.

ᵠ 1 Tim. 6, 15.

All *Eye* to see, and All *Eare* to hear, and All *Hand* to punish every disobedience; This *should* awe the *Magistrate* continually, and *make* him afraid, to [r] *patronize* the Nocent, to [s] *pervert* the Cause of the Innocent, to [t] *justifie* the Wicked, to *condemn* the Righteous, [u] to *take* Bribes, to [w] *accept* Persons, to [x] *offend* any of the little ones of God: He that *truly fears God*, dares not do *any* of these *things*, and why? But *Because* he knows all such *Practises* as these are, to be an *Abomination* to that God, *who is a* [y] *consuming fire*, and that hath provided [z] *Tophet* for *Princes*, and *great* ones, aswel as for *those* of a meaner *rank* and Quality: This *therefore* may well *go* for a 3[d] *Support* under all the former *Burdens*. A Spirit of the Fear of the Lord.

r Exod. 23. 3.
s Deut. 24. 17
t Prov. 17. 15.
u 1 Sam. 8. 3
w Prov. 28. 21
x Mat. 18. 6.
y Heb. 12. 29
z Isa. 30. 33.

3 Support.

4 A Spirit of Truth and Faithfulness.

Fourthly, A *Spirit* of *Truth* and *Faithfulness*, that's also very *requisite* in a *Magistrate*, without which, all the other *Qualifications* that I have *mentioned* already, are but *shadows* of *Honor*, and of no *worth* at all: for though a *man* be reputed never so *wise*, a man, never so *couragious*, and *stout*, and *Able* a man, yea, never so *Pious* and *Religious* a man; Though his *Name* be up, and his *Credit* never so *great*, for all these things, for *Wisdom*, for *Courage*, for *Piety*, yet if these *things* be not in him *of a Truth*, If there be *Nothing* to *Confide* in, or Nothing *looked* after, but an *Appearance*, or an *outward* shew of these things: Such a one is but the *Picture* of a *Magistrate*. He is no more a *Magistrate* in *Reality*, or in propriety of *speech*, then a *painted* man's a man: But He that is a *Magistrate* in-

Behold thou desirest truth in the inward parts. Ps. 51. 6.

Veritatem quam scripsit in corde hominis quia non legebatur in corde, iteravit Deus in Tabulis, ut voce fornisecùs admotâ rediret ad cor, & ibi inveniret, quod extrà legeret. Lombard. Sentent. lib. 3. Distinct. 37.

indeed, Gods *Vicegerent* indeed, He is *a* [a] *man of Truth*, one that *knows* the truth, and that *loves* the truth [b] *Both wayes*, both in opposition to *falsehood*, and *likewise* in opposition to *hypocrisie*; one that hates with a *perfect hatred*, All those Hiding *places* of Iniquity, All those *dens*, and *thickets*, and *coverts* of deceitful dealing, that *others have* to lie down in; And in all particular *Cases*, Suits, and *Controversies* whatsoever, He *counts* it his greatest *honour* to *sift out* the truth, to *maintain* the truth, and to *cleave* unto it inseparably; still saying, as He did of old most *worthily*, Such a one is my Friend, and such a one my Friend, *Socrates* my Friend, and *Plato* my Friend, But *Truth's my best, and my dearest Friend*, and with that in my *Bosom*, I intend to *live* and *die*: This I mention, as a 4th *Support*, under all the former *Burdens*: A Spirit of Truth, and Faithfulness.

a Exo. 18. 21.
b *Non solùm verum opponitur falso, et veritas mendacio, verùm etiam significat sincerum et simplicem, et opponitur fucato et simulato.* Zanch de Nat. Dei. lib. 3. cap. 3.

Amicus Plato; *Amicus* Socrates, *sed magis Amica veritas.*

4 Support

5

Fifthly, A *Spirit* of *Heavenly-mindedness*, that's also very *requisite* in a *Magistrate*, which is the *concluding* Passage in *Jethroes* Advice to *Moses*, Moreover, thou shalt *Provide out of all the people, Able men, such as fear God, men of truth, hating Covetousness*, I pray mark; He does not only say, Let *Rulers* or *Magistrates abstain* from Covetousness, or *flye* from Covetousness, that's not his *language*; But let *them* saves he, be such as [c] *hate Covetousness*: Now Hatred that *reaches* as far as it can, after the *Non-being* of the thing Hated: As *Love* desires the *life*, and the *preservation*, so *Hatred* the *death*, and *destruction*, of that which is the Object of it: And indeed, Great *Reason* there is for it, why *Magistrates* above

A Spirit of Heavenly-mindedness.
c Exo. 18. 21. *Quoniam ut plurimum tenduntur insidiæ judicibus, oblato quæstu, non satis munitiessent contra hoc genus corruptelæ nisi avaritiam ee professo detestarentur.* Calvin in loc.

Reasons why Magistrates should Hate Covetousness.

above all other men, should be *Haters of Covetousness*, why they should *Hate that evil* more then any *other evil.*

1 *Reason.* First, Because it is a *Sin* that *God hates*, Therefore should *they Hate it:* It is a *Vice* that *God Abhorres*, Therefore should *they Abhorre it:* Psal. 10. 3. *The wicked boasteth of his hearts desire, and blesseth the Covetous whom the Lord Abhorreth:* Does the [d] *God of Heaven* abhorre the Covetous, and shall not the [e] *gods upon earth* abhorre to be Covetous?

[d] Ezr. 5. 11.

[e] Psal. 82. 6.

2 *Reas.* Secondly, The Magistrate is to *Hate the evil, and to love the good*, or else He cannot *Establish Judgement in the Gate*, as ye may see from *Am.* 5. 15. Though *He is not* to hate the *Person* of the *evil*, any where, yet *he is* to hate the *evil* of the *Person* every where: But he is so *far* from hating *every evil*, that he does not *so much* as hate any *evil*, that does not *hate Covetousness*, for that is so *deep*, and so *dangerous*, and so *comprehensive* an evil, that it hath *all evil* at the *bottom* of it; It is sayes the Apostle, [f] *The root of all Evil.* And therfore to be [g] *redeemed from the Earth*, and from a [h] *vain Conversation*, here below, and to have a *Spirit* set upon [i] *Heavenly* things, more then upon *Earthly:* This is another main *Support*, under all the former Burdens. And thus ye see, what kind of *Spirit* that is, which *God* bestowes upon *those* whom he does *prepare* for Government, A Spirit of *Wisdom*, and of *Courage*, and of the *Fear of the Lord*, and of *Truth*, and of *Heavenly-mindedness:* Magistrates must be men of *Understanding*, and men of *Valour*, and men of *Truth*, and men that *Fear God*, and men that *Hate Covetousness.*

[f] 1 Tim. 6. 10 *Radix excisus semper denuo reparat ramos. Evellenda est ergò radix nè rami superflue excidamur.* Hier. in loc.

[g] Rev. 14. 3.

[h] 1 Pet. 1. 18.

[i] Col. 3. 2.

3 Support.

Now

Now for that other *Question* already propounded, *Why No man is any way fit or able to bear the Burdens that have been mentioned, but He that hath such a Spirit as this, graciously conferred upon him?* The *Reasons* of it are Two:

2 *Qu.*

Answ.

Two Reasons of the Doctrine.

First, Because of the great *weakness*, of the *Creatures* own *Spirit*: And 2*ly*. Because of the *great and mighty strength* of a *Spirit* thus *underpropped*, or *sustained*, and *upheld*, by the *Spirit* of the living God.

1.

The extream weakness of the Creatures own Spirit.

The *Creatures* own *Spirit* is so *weak*, and so *feeble*, and so *full* of sores *naturally*, so full of *Ignorance* and *Folly*, and *Cowardize*, and *Athiesme*, and *Hypocrisie*, and *Earthly-mindedness*, that it's *able* to bear *Nothing*, just *Nothing* at all, every *small* and light *Burden* is too *heavy* for it.

2.

The invincibl strength of Gods Spirit.

But the *Spirit* of God, hath *invincible* strength in it, and such as cannot *possibly* be, either [k] *resisted*, or *repelled*, or *outvyed* by all the *Power* of the creatures, [k] *The Horses of* Egipt *are flesh, and not Spirit*, sayes the Prophet, that was an *Argument* of their great *weakness*, That they were flesh, and not Spirit. And on the other side, [l] *Who art thou ô great Mountain sayes God? before* Zerubbabel *thou shalt become a plain, and He shall bring forth the head stone of the Building with shootings, and they shall cry, Grace, Grace unto it:* yea, But how shall this be done? *Not by Might, nor by Power, but by my Spirit saith the Lord of Hosts*; intimating, That what *Created* Might and *Strength* could not do, The *Spirit of the Lord alone* was able to effect. Thus then ye see, the *Burdens* that are upon *Magistrates*, the *Supports* that they

Plenum Dei necessitas sequitur voluntatem comitatur effectus. Tho. Bradwardin. de Causâ Dei. lib. 1. cap. 10.

[k] Isa. 31. 3.

[l] Zach. 4. 6, 7.

have, under those *Burdens*, and the *Necessity* of those Supports.

The *Use* of this is *Threefold*: It serves,

1 By *way* of *Information.*

2 By *way* of *Admonition.*

3 By *way* of *Direction.*

1 *Use.* By way of Information shews us three things.

1 That no outward calling is unburdensome.

By way of *Information*, This *follows* from hence, *in the first place*, That there is No *calling* whatsoever, though never so *high*, and *honorable*, but it hath it's *Burdens*; Ever since [m] *Sin entered into the world*, and God said unto man, [n] *In the sweat of thy face, Thou shalt eat thy Bread*, [o] *All things are full of labour*, from the *Sheephook* to the *Scepter*, No calling *unburdensome*, The Crowns of *Princes* are glistering *things*, but they are many *times* lined with Cares, *In omni honore est onus*, every *Dignity* hath a Burdensome *duty* waiting upon it: yea, and the *higher*, or the more *noble*, & *excellent* any outward *Imployment* is, the *greater* are it's *Burdens*, which hath *alwayes* made, men of *Note* and *Worth*, to shun and *decline* those *Places*, all that ever they *could*, and very *unwilling* to come at them, as being *sensible* of their own *great* weakness, and *insufficiency* to *bear* the *Burden* of them: Perhaps an [p] *Abimelech*, or an *Absalom*, or some such *worthless* fellows as those were, may *covet* such Places, and *earnestly* sue for them, saying as one of them did, [q] *O that I were made Judge in the Land, that every one that hath any Cause or Suit might come to me*: whereas *others* that know the *weight* of *Magistracy*, & that do *withal* consider the *Burdens* that are upon it. They can by no *means* be *perswaded* to buckle with it, *until* they see *A clear*

call

m Rom. 5. 12.
n Gen. 3. 19.
o Eccles. 1. 8.

p Judg. 9. 2.
q 1 Sam. 15. 4.
Annon eligendi de toto orbe orbem judicaturis? Sane huic negotio non se ingerat rogans. Alius pro alio, alius sibi et pro se rogat: Pro quo rogatus, sit suspectus, Qui ipse rogat pro se, jam judicatus est. Nec interest per se, an per alium quis roget. Bern. de consid. lib. 4. cap. 4.

call from *God* and men inviting them thereunto, and then they *dare* not but *appear*, when the great *voyce* from Heaven says, [r] *Come up hither*, 'tis an evil *modesty* to draw back, or *to* [s] *hide behind the stuffe*.

r Rev. 11.12
s 1 Sam. 10.22

2ly. Let us *from hence* take notice, of the *loving kindness* and *tender mercy* of our *God*, in *affording* such sweet *Supports*, & comfortable *Supplyes*, unto all that are to *bear* the *weight*, of any great *Imployment*, God never layes *heavy Burdens* upon any, but where he gives *shoulders* exactly *suitable*, or fully *proportionable* to those *Burdens*: He sayes *to all his*, that are under any *strait* or *exigence* whatsoever, [t] *The eternal God is thy refuge, and underneath are mine everlasting Armes*: The God of *Wisdom* hath provided *wisdom*, and provided *courage*, and provided the *fear of his Name*, and *Truth* of heart, and *Hatred of Covetousness*, for every *Magistrate* that is of his own *chusing*, and that hath but a *mind*, to these heavenly *Qualifications*, He hath laid up all these [u] *Graces*, in his Son, the [w] *Son of his love*, and from *thence* they are to be *issued* forth by his *Spirit* unto all that *stand* in need of them, & that do withal *unfainedly* desire, to be made *partakers* of them.

2
The goodne
of God to a
that he calls
to any great
Imployme

t Deut. 33.2

u Joh. 1.16.
w Mat. 3.17

3ly. Ye may *from hence* learn, how to *Honor* the *City* of LONDON, and consequently how to *Honor* the whole *Common-Wealth* of *England*, The way lies *plainly* before you, and it is this, If there *were* but a strict *Course* taken to Seclude the *Ignorant*, and the *Timorous*, and the *Prophane*, and the *Falsehearted*, and the *Covetous*, from Bearing any Office: If every *Justice of Peace* in City and Country had but *Jethroes* Qualifications, were they All

3
How to Ho
nor the City
of *London*, an
whole Com
mon-Wealt
of *England*.

Note

such as they should be, Able men, and men that fear God, and men of truth, and men that hate Covetousness; what a blessed *Return* of things, should we then see *immediately*? then indeed, *our Officers would be Peace, and our Exactors Righteousness*: upon this *Account* we should *certainly* be the most famous *renowned* People, that ever the Sun shined upon.

Isa. 60. 17.

Object. But ye *will* say to me *perhaps*, What do you *telling* us of such an *Utopian* Common-wealth as this? Alass! where *should* we have *men* thus wel *disposed*, or thus *highly* and nobly *Qualified*, either in *City* or *Country*, though we should *search*, and inquire, never so *diligently* after them?

Answ. To that I Answer Two things, First it must *indeed* be *acknowledged*, That men thus *qualified*, were *always* very *hard* to come by; heretofore they were very *choice Commodities*, very *rare Creatures*, & truly so they are still: In *Jeremies* time they were so, *Jer.* 5. 1. *Run ye too and fro through the streets of* Jerusalem, *and see now, & know, and seek in the broad places therof, if ye can find a man, if there be any that executeth Judgment, that seeketh the truth, and I will Pardon it, says the Lord*: 'Twas so in *Ezekiels* time also, Ez. 22. 29, 30. *The People of the land have used Oppression, says God, and exercised Robbery, and have vexed the poor and needy, yea they have Oppressed the stranger wrongfully, And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the Land, that I should not destroy it, but I found none*: And so at other *times*, and in other *places*: It's a *known* story concerning the *Cynick* that came into the *Market* place, at *noontide*, with a *Candle* and a *Lantern* in his *hand*, And when they

Men rightly qualified hard to come by.

In *Jer.* time,

And in *Ezek.* time,

And at all other times.

Diog. Laert.

they *asked* him what he *made* there in that *posture?* I seek *for a man* sayes he: A *man!* They told him, there were men *enough* to be had, for he was in the *midst* of a *crowd* of People; Yea sayes he, that's true, *Homines video, sed virum desidero,* Here are men *enough,* but here's never *A such a man* as I would have: very *certain* it is, that men of *wisdom,* and men of *courage,* & men that *fear God,* and men of *truth,* and men that *hate covetousness,* as they are the *choicest,* so they are the *rarest* Creatures, in all the *whole* world.

But 2*ly*. Though men rightly *Qualified* were *heretofore,* and are *still,* exceeding *hard* to come by, yet be not wholly *discouraged* from entring upon the *work* of Reforming those who should be *A means,* to help *Reform* others, Do but *come* as near this *Pattern* as you can, for the *present,* and so *come* up to it by *degrees,* by little and little, For in corrupt *declining* times, it cannot be *expected,* That the *y Earth should bring forth such a Blessing as this, in one day, or that a Nation thus blessed, should be born at once:* as the *Prophet* in another case; Do you in the *City* here, but begin to the *several* Counties, in the *way* of this *Mercy,* & see *whether* they would not *follow* you, who can tell what a *powerful* effect, such a *good example* from *hence* might *have,* upon all the *Nations* besides.

Difficulties must not dishearten from known and necessary duties, rather quicken thereunto.

y Isa. 66. 8.

Longa per præcepta via, per exempla brevis.

In the next place, That which *hath* been said, may *serve* by way of *Admonition,* to *Magistrates* themselves: Remember I *Beseech* you (Right *Honorable,* and Right *Worshipful*) the *Burdens* that are *upon* you, & upon *others* in the same *condition* with you,

2 Use for Admonition to Magistrates themselves.

have, under those *Burdens*, and the *Necessity* of those Supports.

The *Use* of this is *Threefold*: It serves,

1 By *way* of *Information*.

2 By *way* of *Admonition*.

3 By *way* of *Direction*.

1 *Use*. By way of Information shews us three things.

1 That no outward calling is unburdensome.

By way of *Instruction*, or *Information*, This *follows* from hence, *in the first place*, That there is No *calling* whatsoever, though never so *high*, and *honorable*, but it hath it's *Burdens*; Ever since [m] *Sin entered into the world*, and God said unto man, [n] *In the sweat of thy face, Thou shalt eat thy Bread*, [o] *All things are full of labour*, from the *Sheephook* to the *Scepter*, No calling *unburdensome*, The Crowns of *Princes* are glistering *things*, but they are many *times* lined with Cares, *In omni honore est onus*, every *Dignity* hath a Burdensome *duty* waiting upon it: yea, and the *higher*, or the more *noble*, & *excellent* any outward *Imployment* is, the *greater* are it's *Burdens*, which hath *always* made, men of *Note* and *Worth*, to shun and *decline* those *Places*, all that ever they *could*, and very *unwilling* to come at them, as being *sensible* of their own *great* weakness, and *insufficiency* to *bear* the *Burden* of them: Perhaps an [p] *Abimelech*, or an *Absalom*, or some such *worthless* fellows as those were, may *covet* such Places, and *earnestly* sue for them, saying as one of them did, [q] *ô that I were made Judge in the Land, that every one that hath any Cause or Suit might come to me*: whereas *others* that know the *weight* of *Magistracy*, & that do *withal* consider the *Burdens* that are upon it. They can by no *means* be *perswaded* to buckle with it, *until* they see *A clear*

call

m Rom. 5. 12.
n Gen. 3. 19.
o Eccles. 1. 8.

p Judg. 9. 2.
q 1 Sam. 15. 4 *Annon eligendi de toto orbe orbem judicaturi? Sanè huic negotio non se ingerat rogans. Alius pro alio, alius fortè ea pro se rogat: Pro quo rogaris, sit suspectus, Qui ipse rogat pro se, jam judicatus est. Nec interest per se, an per alium quis roget.* Bern de. consid. lib. 4. cap. 4.

call from *God* and men inviting them thereunto, and then they *dare* not but *appear*, when the great *voyce* from Heaven says, [r] *Come up hither*, tis an evil *modesty* to draw back, or to [s] *hide behind the stuffe*.

r Rev. 11.12
s 1 Sam. 10.2

2 The goodne of God to all that he calls, to any great Imployment.

2ly. Let us *from hence* take notice, of the *loving kindness* and *tender mercy* of our *God*, in *affording* such sweet *Supports*, & comfortable *Supplyes*, unto all that are to *bear* the *weight* of any great *Imployment*, God never layes *heavy Burdens* upon any, but where he gives *shoulders* exactly *suitable*, or fully *proportionable* to those *Burdens*: He sayes *to all his*, that are under any *strait* or *exigence* whatsoever, [t] *The eternal God is thy refuge, and underneath are mine everlasting Armes*: The God of *Wisdom* hath provided *wisdom*, and provided *courage*, and provided the *fear of his Name*, and *Truth* of heart, and *Hatred of Covetousness*, for every *Magistrate* that is of his own *chusing*, and that hath but a *mind*, to these heavenly *Qualifications*, He hath laid up all these [u] *Graces*, in his Son, the [w] *Son of his love*, and from *thence* they are to be *issued* forth by his *Spirit* unto al that *stand* in need of them, & that do withal *unfainedly* desire, to be made *partakers* of them.

t Deut. 33.2
u Joh. 1.16.
w Mat. 3.17

3 How to Honor the City of *London*, and whole Common-Wealth of *England*.

3ly. Ye may *from hence* learn, how to *Honor* the *City* of LONDON, and consequently how to *Honor* the whole *Common-Wealth* of *England*, The way lies *plainly* before you, and it is this, If there *were* but a strict *Course* taken to Seclude the *Ignorant*, and the *Timorous*, and the *Prophane*, and the *Falsehearted*, and the *Covetous*, from Bearing any Office: If every *Justice of Peace* in City and Country had but *Jethroes* Qualifications, were they All

Note.

better then themselves, By all means *take heed* of *impowering* such, *unless* ye mean to *ruine* all, For (Alas) how *unfit* are they to *Rule* a *City*, or to *Rule* in a City, that have no *manner* of *Power*, over their *own* unruly *Spirits*, I conclude my *Advice* to you, as [m] *Jethro* did his to *Moses*, If ye shall *do* all these things, that I have now made *known* to you from the Word of Truth, *God Commanding you so, Then shall ye be Able to endure, and All this People shall go to their place in peace.*

[m] Exo. 18, 23

FINIS.

ERRATA.

PAG. 9. *after the Note out of* Aqnin. *for* Act. 5. *read* Art. 5. *Pag.* 10. *line* 21. *for* Megiddor, *read* Megiddo. *Pag.* 31. *in the Note out of* Calvin. *for* ee, *read* ex.

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